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The Christian Socialist

The Golden Rule Against the Rule of Gold

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Scabbing in Insurance

A workman said to me: "I am not a member of a union, but I have union principles. I am not a scab. I would not take another man's job."

In Oak Park underwriting insurance policies is the business of many church members, and some of them have printed forms to elicit information of expiration of policies written by other churchmen, that they may get their business away. It is a spectacle for moralists to see one deacon thus trying to steal the business of another deacon.

Several of the brethren have sent me such pleas. I always think of such persons as scabs, and in the prayer meetings and bible classes, when they give expression to words of piety, it is all spoiled by the scab halos that seem to hang over them. I am tempted to return the crafty overtures of the supplanters underwritten: "Thou shalt not covet thy neighbor's insurance policy, or anything that is his." Such kinds of despicable usurpation are the marrow of competitive business. How much more noble the attitude of the workman and Socialist, who will not scab. CHARLES HOWARD FITCH.

Christianity Up to Date

"Reverend, my husband's sick and lost his job, and we have no money in the house."

"That's too bad, did you know that Jesus died for you?"

"Yes, but I have to pay the rent to-night."

"Of course, but you know that during the flood it rained forty days and forty nights."

"Yes, I know that, but little Jimmy needs medicine."

"Of course, but you know after the third day Christ arose from the tomb."

"Yes, that's true, but we are out of wood and it's cold for the children."

"That's too bad, but Christ later appeared to the Apostles at—"

"Yes, I know all about that, but I am hungry."

"Well, that's sad, but repent or you are lost."

"Oh, what shall I do, no work, no food and soon no shelter? what a miserable world."

"Verily, you have spoken the truth; it is a wicked world."

Just then the cat said, "No, it is an ignorant world. God made it all right, but you people both need education."

Fraternally, FRANK RIVERS.

They Begin to See

"Probably no word has been more abused and misused than the word Socialism. The term was first applied in England to Owen's theory of social reconstruction, and our Webster defines the term as meaning a complete reconstruction of society, or even 'a radical social reform which disturbs the present system of private property.' An esteemed correspondent calls our attention to a recent writer in Unity who seems to pay slight regard to the content and character of Socialism. Two things must be admitted: First, the impeachment which the Socialist brings against the present social order is only too true; and, second, the reforms now being wrought out in our national government and in many of the States are exactly in line with the announced program of Socialism. It will not do, therefore, to identify Socialism with anarchy, or to laugh at the theories of this movement which has swept over the earth in recent years, and is today most potent and influential in England, Germany and the United States. That Socialism is a panacea for our national ills, a cup of salvation for our diseased democracy, is very far from being demonstrated; but that its message is worthy of most serious and courteous consideration is too apparent to need discussion."—Unity.

Causes of Belief in God

A Review of "Social and Philosophical Studies," by Paul Lafargue. Published by Chas. H. Kerr & Co., Chicago

By Rev. Edward Ellis Carr

Paul Lafargue is interesting even when in error. This is accounted for by his exceptionally brilliant literary style and his habit of citing historical or scientific facts to illustrate his views. Unlike Dietzgen, he does not substitute mere emphasis for evidence, nor wave his hand in a lordly way at science in general, assuming that if time but permitted specific information, all the facts of nature would appear on his side. Lafargue willingly interrupts the flow of his own opinions occasionally to mention a few facts by way of corroboration. This pleases the reader, even when the facts cited are not convincing.

The volume here discussed contains two distinct parts: "Causes of Belief in God" and "Origin of Abstract Ideas." Both parts are extremely interesting to the student, but the latter is far more satisfactory. Owing to lack of space, however, and to the fact that "Causes of Belief in God" denies the very existence of God, we shall confine our review to that.

This is another of the many books which Chas. H. Kerr & Co. put out, purporting to be Socialist books, which have very little, if any, Socialism in them, but are devoted chiefly to the spread of atheism, thus misrepresenting both religion and Socialism. We have no right to object to any publisher putting forth books on atheism, but we do object to an atheist book in the name of Socialism, like a pirate vessel flying the Stars and Stripes. Socialism, as such, is neither theistic nor atheistic. It is not a question of theology, but of economics. And any attempt to confuse Socialism with a theological creed, one way or the other, is certain to cause the movement great trouble and increase its difficulties. THE CHRISTIAN SOCIALIST, while preaching Socialism in the name of both Jesus and Karl Marx, stands for and demands absolute freedom of religious opinion in the Socialist movement, and vigorously condemns every attempt to misrepresent Socialism as any theological creed. For instance, no matter what the personal opinion of its editors may be upon the subject, THE CHRISTIAN SOCIALIST is not interested in the peculiar theological opinions of Prof. Ward; but when he, as a Christian minister and college professor, declares for Socialism, we shout for joy. We would not attempt to substitute his religious dogmas, or those of his church, for Socialism. We also rejoice when any man becomes a Socialist, whether he be Atheist, Buddhist, Mohammedan, Jew, or Christian, but we strenuously object to anyone attempting to sail his theological craft, as such, under the Socialist flag.

Misrepresentations of Christianity.

At the very beginning Lafargue makes the inexcusable error of identifying the Church, especially the Roman Church, with Christianity itself. This is both unscientific and unfair.

He says: "Christianity, though it succeeded in adapting itself to other social forms, is first and foremost the religion of societies founded on individual property and the exploitation of wage labor, and that is why it has been, is and shall be, whatever is said and whatever is done, the religion of the Bourgeoisie."

On the contrary, Jesus said: "Lay not up for yourselves treasures upon earth." "Call no man master." He condemned the rich Pharisees for being "Whited sepulchres *full of dead men's bones*" and for "devouring widows' houses." His brother, St. James, first head of the Church at Jerusalem, cursed the rich because the hire of the laborers was "kept back by fraud." The Apostles established communal production and distribution and ordered that "If a man will not work neither shall he eat." And Tertullian, Justyn Martyr, Ambrose, Clement, Chrysostom, Augustine and others, for over three hundred years, taught against private property in favor of common ownership.

The modern church teaches private property, but if a man taught capitalism in the name of Karl Marx could he fairly be called a Marxian Socialist?

In the following paragraph Lafargue not only disputes his own former statement, but wholly misrepresents the facts: "If Christianity, after having been in the first centuries the religion of mendicant crowds whom the State and the wealthy supported by daily distributions of food, has become that of the bourgeoisie, the parasitic class par excellence, it is because parasitism is the essence of Christianity." The early Christians were not "mendicant crowds," but working people.

The climax of misrepresentation is reached in the following: "Jesus in his sermon on the mount explains its character in a masterly manner; it is there that he formulates the 'Our Father,' the prayer which every believer must address to God to ask him for his 'daily bread,' instead of asking him for work; and in order that no Christian worthy of the name may be tempted to resort to work for obtaining the necessities of life, the Christ adds, 'Consider the birds of the air, they sow not, neither do they reap, and your Heavenly Father feedeth them' * * * 'take no thought therefore and do not say, tomorrow what shall we eat, or drink, or wherewithal shall we be clothed.' * * * 'Your Heavenly Father knoweth that ye have need of these things.'"

Of course Lafargue's interpretation of these words of Jesus is infamously false. But his "brilliance" of intellect is thus manifest, if not his sincerity of purpose.

Christ's clear argument is that since God's natural bounty is so great that birds may grow beautifully and live happily even with no tools and no knowledge of farming, man, with his higher wisdom and power, when he "seeks first the kingdom (government) of God and His righteousness" shall have "all these things"—food, clothing, homes, etc., in such abundance that he need never worry about the future.

And the truth of this was proven by the plenty of the early church in which "Neither was there any among them that lacked," because all worked and the product was equitably divided.

The application of the Sermon on the Mount to modern industry and government means Socialism, that is, co-operative production and universal plenty.

Scientists Believe in God

Our learned and brilliant author, after tracing the idea of God from the savage to civilized man, and trying to account for its development *as a false idea* upon various grounds, very bitterly complains that belief in God "still persists in men of science." He further says: "Nevertheless the men of science, with but few exceptions, are still under the charm of that belief."

Quite likely they see some good reasons for such belief!

His attempt to show that the idea of One God became general on account of and in behalf of modern capitalism is both futile and foolish. The fact, cited with such a blare of trumpets, that "The idea of one sole and universal God, which Anaxagoras was one of the first to conceive, and which through the centuries lived in the brains of a few thinkers, did not become a current idea until capitalist civilization appeared," loses its force when we remember that it was not until recent times that *the telescope, astronomy, geology, and education came into general use.* That might have had something to do with it! Without them, how could the idea of the sole and universal God become common? With them, how could it be otherwise? The more real science people have the more surely will they believe in God.

The Irreligious Proletarian

Lafargue shows clearly that the savage and nomadic races, with their wild, free life in close touch with nature, invariably believe in God; that farming people, near to nature's heart and having direct and first access to the food supplies, are religious; that the middle-class and rich, with the comforts of life and time to think, cling to religious beliefs, and that the scientists, best of all acquainted with the laws of nature are, "with but few exceptions," believers in God; while "the industrial proletariat" alone "is characterized by a religious indifference that is unreasoning but unshakable." Perhaps the secret lies in the fact stated, that the proletarian is, as a rule, "unreasoning."

Why are so many industrial workers "unreasoning" and therefore "irreligious," while savages, barbarians, farmers, merchants, professional men, capitalists and scientists are, as a rule, believers in God?

I. The savage, barbarian, farmer and scientist are *close to nature,* which, as Lafargue admits, inclines men to religion. The industrial worker is *imprisoned* in factory, mine or mill and has but little chance to receive that healthy influence which comes only to those who enjoy a close intimacy with the great Mother. Shut in from the sun, air and changes of nature he has no opportunity to feel the subtle, irresistible Life and Intelligence realized by him "who, in the love of nature holds communion with her visible forms." Her "various language" is unknown to him. His life is dreary, mechanical, routine. His specialized labor makes small draft on his thought-power. The noise and monotonous motion of the wheels dull his senses, and he lives, not as a normal, thinking man, but as a mere machine. Small wonder that he has, in many instances, no clear conception of the Highest.

II. The middle-class and the rich have leisure in which to read and think. They can afford books and magazines. They have some knowledge of history, science, literature and art. Their minds are, therefore, more largely developed and so they believe in God.

On the contrary, the exploited proletarian has not money enough to furnish a home, much less a library; he is so exhausted by his long day's work, his long life's drudgery, that he is too tired to study much. He must snatch a few hours pleasure as best he can and sleep to work next day. There is sufficient cause for him to be "unreasoning."

III. The proletarian realizes with a dull resentment that the churches of to-day are controlled in general by the well-to-do, with whom he has little in common. He is unable to dress and talk like them. He feels they do not care for him, nor for justice and honor, but rather for their own comfort; and, not reasoning that such churches are untrue to Christ the Carpenter, he naturally turns from the Church and religion with indifference. It is not his fault, but rather his misfortune.

Surely Lafargue will not seriously insist that the oppressed, exploited, impoverished, imbruted, "unreasoning" wage-slave is of higher mental and moral calibre than the farmer, the scientist, the philosopher!

Nay, when we have aroused the proletarian to see the hope of the ages; when we have shown him how to free himself; when we have led him into the rest, plenty and opportunity of Socialism; when we have restored to him "the music and the dream," then he, like those more blest than he is now, will also believe in God.

Causes of Belief in God

There are three irrefutable causes of belief in God.

I. Nature's plan. The universal harmony of nature's laws operating in all worlds alike, and the undeniable evidences of forethought and design in general and, in particular, such instances as the coal stored in the ground ages before man appeared on earth and forever useless without him, have, with the rarest exceptions, convinced scientific thinkers of the existence of God.

And the *sense of God* in nature, which might well be placed as a separate reason. When one stands before a glorious sunset, under the majestic galaxies of night, by a magnificent waterfall, or among the stupendous grandeurs of the mountains, there is a sense of the Life and Power of the Universe, *a Presence* felt that awes the soul into reverence.

"I laugh at the lore and the pride of man,
The sophist schools and the learned clan;
For what are they all in their high conceit,
When a man in the bush with God may meet!"

"Nature is but the name of God writ large."

II. The hunger for God. As the plant in the dark cellar stretches its pale stock out toward the light; as the yet blind puppy wolf sprawls toward the bright cave mouth; as the watchman longs for the morning, so the heliotropic soul of man yearns and strives toward God. "Toward the light" is the order of nature.

And if a human soul has been so crushed, imprisoned and blinded that it is no longer conscious of the yearning for God; or if there be a few people, like the roots of the oak, that must by nature seek the dark, yet the normal man yearns toward the light of God.

God forbid that the proletarian be found *naturally* turning from the light like the roots of the tree, lest it prove that to dig deep and nourish the tree of life is his endless task, as the capitalists teach, while to dwell in the sunshine and air and to grow toward the light is the privilege of the "upper classes" forever!

Talking with an "atheist" not long ago who so much believed in God that he could not leave the subject alone, I suddenly asked, "Do you never feel the NEED of God?"

"Yes," he replied, "I wish there was a God. I feel the need of him very much."

"The need of God is a proof of God," said I. In all nature there is no plant nor animal that feels a need which nature has not provided to supply. This law of need is as scientific as any fact in nature. Your hunger for God proves to you the existence of God."

He turned away with tears in his eyes, but yet refuses the God he longs for. Many others have followed that light into a soul-satisfying experience of God.

III. The knowledge of God. The mere belief in God, the mere hunger for God will never satisfy. The sure experience of God alone will give man's spirit rest. It is not strange that some are ignorant of the spiritual life. The mineral knows not the vegetable; the vegetable is ignorant of the anima!; the brute cannot understand a man, and the mere mental cannot realize God. The mind believes on nature's evidence; the soul hungers for, seeks and finds God. The spiritual life is as much higher than the mere mental as the mind of man is above the brute, as the brute is above a tree, as a tree is above the rock. There are those who will read these words scoffing, while others will *know* by their own experience that what I say is true.

Love is as much higher than thought as thought is higher than mere life. And when our materialist comrades confess the need of "a new religion," a spirit of brother love and moral enthusiasm, they approach very near the higher plane where "the love of God is shed abroad in our hearts by the Holy Spirit." And,

"Whoso hath felt the spirit of the Highest,
Cannot confound, nor doubt Him, nor deny."

The evidence of nature, the cry of the soul and the experience of God are the real and never-to-be-exhausted causes of belief in God. For these reasons, as the despairing sceptic said, "Mankind is *incurably* religious!"

Praise God for that.

Is Socialism the Remedy for Existing Evils?

BY REV. GEORGE WILLIS COOKE.

I.

Thou shalt love God with all thy heart, soul and mind; and, thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Matt. 22:37-40.

Christianity has been defined as love of God and love of man or as the Fatherhood of God and the brotherhood of man. Whatever meaning may be given it from a theological or ecclesiastical point of view, these definitions state clearly its practical purport. It takes the moral ground that men are one in nature, and that no distinction is made between them with reference to their spiritual opportunities. They may differ in intellectual capacities or in bodily strength, but God does not arbitrarily prefer one class to another or one man to his neighbor.

It is true that this equality is theoretical as yet, not put into actual practice in any Christian community. Therefore, it is not effective, has a sentimental and utopian air about it; but there can be no doubt that the positive teaching of this idea of equality in the Bible has had a considerable effect upon those who accept Christianity. In its history it may seem to have wholly ignored the spirit of brotherhood; but in every generation there are those who come back to this ideal, who find joy and hope in it, who think it the only real religion, and who pass it on a burning flame of conviction and purpose.

The reason why Christianity gives such emphasis to the brotherhood of man it is not difficult to discover. In part it is a survival from the primitive communism, and in part an expression of that deep sense of human worth, and that profound sympathy with men, which find expression in every quickened movement of religion, whatever its creed or its historic origin. Religion may easily lapse into autocracy, ally itself with aristocratic notions or with despotism, which it has often done; but when it is alive, progressive, reaching forth to higher issues, it becomes broadly sympathetic and brotherly. Then it seeks a wide fellowship, desires the good of all men, and opens its doors to all who may wish to enter.

When we study human history with reference to the leading social causes, we find that down to the time of the Renaissance the chief influence was that of community of family, tribe, city or state, a feeling of kinship or fellowship in human interests. With the beginnings of modern life a new tendency began, that which magnifies the worth of the individual man. Before the Renaissance the unit of social and political life was the community, small or great, which shared in some degree common interests and possessions. This community was not everywhere the same, and it underwent many modifications in the course of its historic development; but the unit of social and political life was up to that time the family or other group. It was not the individual who voted, who acted upon the national life, who came into contact with the laws; but the family, the commune or the gild.

It required many centuries to make the transition from the community to the individual as the basis of political organization. The Renaissance is merely a convenient period for marking a very definite movement in that direction. It became more distinct in the era of the Protestant Reformation, and it reached its highest level in the revolutionary period of the eighteenth century. The complete recognition of the individual has nowhere yet been attained, but it had a more direct and powerful expression in the eighteenth century than before or since. For many centuries the progressive forces had been moving towards that grand culmination of freedom and rights which the revolutionary era produced; and in every generation since that declaration of human rights has been modified. No sooner had the western nations reached the idea of perfect freedom for the individual than there began a process of modification and reinterpretation of social forces, which has made it no longer the highest ideal.

It has been seen that perfect individual liberty is an ideal, and not now a practical reality in the eighteenth century sense; and that a higher social development is essential to its attainment

in any large degree. In the eighteenth century it was assumed that individual liberty is an end in itself, that if it were secured everything else desirable would follow after it. We have now come to the conclusion that it is merely an instrument by which other social results can be reached, and that in itself it is not a social finality. Liberty can be secured only in the higher form of state, and its chief value is that it enables us to use the state for more desirable economic and social results.

No sooner had we attained individual liberty than we found it desirable to add to it a higher form of co-operation and a more perfect social organization. Liberty split up Protestantism into many warring sects, and it divided the European states into a great number of insignificant political communities. In this country it developed the doctrine of States' Rights, and it made nullification a persistent threat for more than a half-century. This tendency came to an end in a revival of nationalism along racial and economic lines, and in a recognition of those patriotic demands which make effective the political activities of peoples.

Several causes have been at work during the last hundred years to give us a new conception of the worth of the individual with reference to society. The doctrine of evolution itself has been a powerful means of modifying opinions in this direction, by indicating definitely how generation is related to generation by the hereditary process, and that the individual is the outcome of causes continuously at work. The present is the result of the past and the cause of the future. The great causes of human development are not primarily men of genius, but social forces or influences which grow out of the organized and combined activities of men in societies.

Another influence has been that of the changed industrial conditions developed in the last three hundred years. Machinery, large scale production, methods of rapid transportation, have had a great effect in changing our theoretical attitude towards social causes. There has grown up a vast system of production for the sake of profits, a thing practically unknown before the Renaissance. This tendency has developed a class of the very rich, concentrated wealth in a few hands, and produced a class of wage-earners or those compelled to labor for others in order to live. As a result, the trust has come into existence as a means of controlling competition because it hinders the accumulation of profits. The trade union has organized the workers to protect their interests, to increase wages and to lessen hours of labor.

The trust and the union are highly representative of the forces at work towards bringing about a reorganization of society on co-operative lines. Another tendency is that shown in the wide-spread and urgent demand for municipal ownership, which is rapidly spreading, and growing more definite in its demands. Whatever the people cannot most readily supply by individual effort it is seen should be provided by the municipality or the nation. The great social evils under which we are suffering, it is now seen, are largely or wholly the result of granting special privileges to individuals under the specious plea that individual enterprise can best serve the public. The result is that the public is plundered instead of being served, that great wealth is accumulated in private hands, and is used too often as a further means of plundering the public.

Then again, the demand for national ownership of railroads, canals, coal mines, oil wells, and all the means of production and distribution on which all the people are dependent, which must be, therefore, in large degree of a social nature, and conducive in the largest degree to social welfare, is one which is highly significant of the changed attitude which has come about during the last century. Many persons are as yet strongly in favor of individual ownership and operation of all such industries; but a rapidly growing number insist that grave injury is done public welfare while they are capable of being exploited for the advantage of individuals. What in its very nature is social or public, that is, essential to the welfare of all the people, cannot be safely entrusted to individual control. The business corruption and scandals recently brought to public attention show most positively what is the natural result of entrusting public interests to individual ownership and management. These revelations have emphasized anew the demand for public ownership. This demand is no longer one of a desire to avoid corruption and business depravity, but it is rapidly becoming a settled theory of the relations of the individual to the State. This theory assumes that what is of a public nature should be under public control. In order to make that control effective it must be based on public ownership.

These are among the practical causes which have operated to bring about a more socialistic conception of the State and its functions. They have combined with various theoretical causes to develop a new conception of the relations of the individual to the State. Psychology shows us that the individual is dependent on society for the awakening of his individuality, for its training, and for the opportunity to express it. Sociology is combining with it to interpret the social forces and laws under which the individual finds his opportunity to use society for its growth and for his own development. He is a member of a social body, created as the result of many generations of human experience and productiveness, and he is what he is because of that body and the nature of its activities. While he has a certain range of capacity in his personality, it is not original in its nature, cannot go beyond the limits of the social forces operative around and in him; but is determined by the society to which he belongs. Even if he is a genius, this is true, though in a somewhat modified form. No man is great enough to disinherit himself or to stand forth as a new social creator.

The period during which individual freedom has been regarded as the highest result of civilization has emphasized the great man as the chief factor in human progress. Evolution has given us general causes as those most significant, bringing forward economic and social forces as more important than those expressed in the individual. How a people lives, what its food supply and how obtained, how its industries are organized, what its commercial relations with other peoples, are primary influences controlling its political life and its moral conduct. Not less important are its social classes and how they are related to each other, the controlling influence in the family, the social principle on which government is based, and the moral ideals which are accepted as fundamental. Such forces as these are impersonal, the result of man's relations to nature, caused by the process of hereditary transmission, developed by means of social tradition or education, and expressed in the accumulating power of social evolution.

What we see going on about us is, then, a vast process of reaction against the individualism of the eighteenth century, and the expression of a vital demand for a more social organization of our civilization. The claims of individual property, the incentives of personal energy, the theoretical demands of individual initiative, suffice, however, to retain the old methods and ideals in large degree, though they are being rapidly modified. The weaknesses of the individualistic methods, apparent in widespread corruption, concentration of wealth, and the fierce warfare of competition, are not yet sufficiently apparent to many persons, because they do not know how to adopt that to which they have not been accustomed.

In the teachings of science, the principles of sociology, the methods of trusts and the unions, the demands for municipal ownership and national control, we find a powerful tendency towards what has been called Socialism. This word, when used as the opposite of individualism, means the recognition of social forces, laws or principles as those controlling human evolution. Individualism makes the individual or personality the chief factor in human progress. Socialism interprets human evolution as the result of social forces. To the one the individual is the social unit, to the other the family or some other social group. Individualism teaches that the world can be made better solely by improving or educating the individual. Socialism recognizes the importance of social conditions, insists that the individual is a member of the social group, and that he can be permanently elevated only as the family or the State are made more nearly perfect.

The significance of Socialism is to be found in its recognition of man's relations to the world in which he lives. Individualism is always speculatively inclined to assume that man can live independently of nature, economic conditions, and world forces. It makes him a denizen of another world, that is unrelated to physical conditions, which he can ignore by the use of his mind. On the other hand, Socialism regards man as a product of nature, the highest attained result of the universal processes of evolution, and master of nature and its activities because of his capacity for social organization. In a word, Socialism may be regarded as an inevitable result of the theory of evolution as applied to man.

Man is a social being. Sociality may be defined as the law of his life. He came into being as the result of the social activities and sympathies of those animals which preceded him in the great evolutionary process. The animals which live apart, in whom the individualistic spirit, the spirit of competition and warfare had been developed most highly, did not advance towards man. It was those physically weaker animals that found strength and support in combination which developed mind, moral capacity, and social power. Social co-operation led to the growth of language, intellectual capacity, and ability to master the forces of nature. Individual genius is not to be ignored, even in the savage tribe; but social capacity, the ability to work with others in social combination, the insight which comes of social sympathy, and the strength which is developed of social fellowship, are of much greater importance in the evolution of man.

Man has mastered nature and developed civilization, in so far as he has reached social capacity. His standard of attainment is not that of a few highly gifted men produced in any age, but that of the ability of men to work with each other, and to bring all the capacities of the State —its individuals, its families, its cities, its industries, its economic agencies—to bear towards the universal activities represented by, and which produce, its civilization. The moment we recognize the significance of civilization as a social process, the accumulating product of the activities of all the men and women who have lived, that moment we become Socialists, because the social process reveals itself in such richness of expression, such beauty of evolutionary law, and such majesty of ethical purpose!

How We Are Robbed

I have heard it said that the real monopoly in a railroad was land monopoly. I have also heard it said that the greatest value in a railroad was land value or the right of way privilege. Whether it is or not, I am not going to dispute. Nevertheless these statements started me to thinking along these lines and I looked the matter up for myself.

I discovered that prior to June 30, 1880, the United States government granted to the railroads over 260,000,000 acres of land, a territory twice the size of the New England States and greater than the State of Texas. The State of Texas alone contains 166,000,000 acres of land. In 1900 the population of the United States was 83,000,000. Just think of it! Every man, woman child could be put in the State of Texas and each person would have two acres of land. If the land that was granted to the railroads was divided among the population, it would mean three acres to the person. These land grants to railroads extend from five to sixty miles on either side of the roadbed.

Is it any wonder the railroads are so powerful? Is it any wonder they butt legislation and give rebates? Break land monopoly and you break the power of the railroads.

—Charles D. Ryan.

Don't be afraid. The paper will be just as good in quality of matter and in tastiness of make-up as it is now, after it is made a weekly. It will be better and hotter and stronger.

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Life and Death

BY ERNEST H. CROSBY.

So he died for his faith. That is fine—
More than most of us do.
But stay, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr to truth.
Did his life do the same in the past,
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim—
From bravado or passion or pride—
Was it harder for him?

But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt—

Was it thus he plodded ahead,
Never turning aside?
Then we'll talk of the life that he led—
Never mind how he died.

What Ticket Would Jesus Vote?

What ticket would Jesus vote if he were in Chicago or in the world to-day? This is not a sensational question. It is fair and reasonable.

If Jesus were here he would go to the polls. He would take up the ballot and walk into the booth and mark it. He would deposit it into the ballot box and his mark would be considered and his vote counted.

You say we do not know whether Jesus would vote at all or not. Verily we do. If we know not that, how do we know whether we should vote or not? As Christians we would be in a dilemma. But he would vote.

In picking up the ticket He would ask himself for what principle it stood. If it stood for wrong he would not vote for any man on the ticket, no matter how good the man might appear to be.

We have four tickets to hand to Jesus. He investigates the principle for which they stand.

1. The Republican ticket. What does it stand for? It stands for the system which has caused the corruption of legislatures and degradation of politics, the exploitation of the working people, and the extortion of the toiler, the sweatshop and child slavery, the brothel and the gambling den. The idle class of rich and the laboring class of poor, the robbery of public funds and the destruction of national honor, the buying of votes and the selling of watered stock, the piling up of mountains of wealth and the digging of pits of poverty, the starving of the masses and the gluttony of the classes, the prosperity of the vagabonds and the want of the industrious, the bartering away of the people's rights and the stealing of special privileges, the injustice against the producer of wealth and the grants of millions to those who wallow in luxury. This is what the Republican ticket stands for. Would Jesus vote it?

2. The Democratic ticket. He looks it over. What does it represent? He goes over the same list of questions that he asked before. He comes to the bottom. He stands confronted with the same replies. He finds that the principles are the same. Every wickedness committed under the Republican regime is possible and probable under the Democratic. No satisfaction there. Can Jesus vote the Democratic ticket?

3. The Prohibition ticket. What have we here? One plank is clean in the prohibition platform. It is the abolition of the liquor traffic. All the other planks are practically the same as in the platforms of the other two parties. The causes of the liquor traffic are found in the system for which all these three parties stand.

This system is COMPETITION and PROFIT and is responsible for the wrongs and corruption existing in the political, social and industrial world to-day.

Could Jesus vote the Prohibition ticket?

4. The Socialist ticket. What about that? It is in the hands of the Righteous One and he looks to its principles. "Do unto others as you would that others should do unto you." Will it stand the test? Yes. "Love your neighbor as yourself." Does it make this possible? Yes. "Ye are all brethren." Is this principle represented? Yes. "He who would be great, let him be the servant of all." Does it stand for that? Yes. "Go, sell all that you have and give to the poor." Will it go that far? Yes. "He who does not work neither shall he eat." That is there. "The meek shall inherit the earth." So reads the Socialist principle. Those of high degree shall be thrust down. Does the Socialist ticket stand for justice, for equal rights to all and special privileges to none, for clean politics, for clean society, for clean life, for honesty and truth? Does it stand for work by all to secure support for all? "I have come that they may have life and have it superabundantly." Does it stand for this?

Now, what is the difference between the Socialist ticket and the other three? This is the all-important question.

The Socialist ticket stands for CO-OPERATION. All the others stand for COMPETITION.

Competition has caused the woes and sin and corruption now burdening us. *Competition* means war, strife, take advantage, oppress the weak, elevate the strong, make might right; competition and profit is the root of the liquor curse. *Co-operation* means working together, it means peace, it means protection to the weak, it means equal opportunity for all, it means fairness and righteousness, it means progress and prosperity, it means that all people shall work together for all to the advantage of all to bring plenty and happiness to all. Work together—work together—"take upon you my yoke"—pull together and make "the yoke easy and the burden light." Make right might.

This is what the Socialist ticket stands for. Which of the four would Jesus vote?—B.

Fellowship Call

Immediate response from all the members of the executive committee of the Christian Socialist Fellowship should be made to the secretary, Rev. L. V. Rule, Goshen, Ky., in regard to time and place of holding next national conference. An invitation has been extended by the Chicago Fellowship Center and action should at once be taken in regard to this.

The time is getting short. The announcement should be made now, so that a large conference may be worked up. Every committeeman must write immediately his suggestion and wish in regard to this.

Let the second conference of the Fellowship be a mighty power for the work of the Fellowship. It can be made and should be made worthy the great cause it represents.

Comrades of the committee, begin preparations at once. Decide on place and date now. Then push mightily for a great conference.

Subscription Cards

We have now a supply of The CHRISTIAN SOCIALIST subscription postal cards. They will be sold at $2.00 for five. Send for a lot at once and sell them to your neighbors. You can help toward the fifty thousand mark very materially by getting some of those cards and presenting the matter to your friends. Most of them will take one and pay for it when put to them in a definite form. You are all willing, but sometimes you let an opportunity slip by. If you have a card in your pocket you will find it much easier to introduce the question to your neighbor. He will appreciate this. It is missionary work. Thousands of our comrades are blessing some Socialist crank for punching them in their ribs and putting a sub. card under their eyes.

Send us two dollars and we will send you five of those cards. Try it and you will like it. It makes one feel good to do work for the glorious cause of Socialism.

Cash should accompany all orders for sub. cards, as we cannot keep track of them when sent out otherwise.

Our Swedish Comrades

"Svenska Socialisten" is the name of a Swedish Socialist paper that comes to our desk and we always read it with much relish. It pulsates with those genuine heart throbs of brotherhood and comradeship which are so largely characteristic of the Swedish nation. Comrade A. A. Patterson is the editor and is a man of broad mind and keen intellect. If you read two or three languages you will enjoy "Svenska Socialisten" and can get it by addressing its editor at Rockford, Illinois. Subscription, fifty cents a year.

Caps and Lower Case

By Job.

A certain servant of capitalism announces among other subjects for lectures, "Co-operation vs. Socialism." We would humbly suggest that he add to his ingenious list, "Love vs. Affection" and also "The Thumb vs. the Forefinger."

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The difference between the United States and Russia is that, while both are in slavery, the United States calls it prosperity, and is satisfied, and Russia calls it despotism and is bent upon revolution. Let's catch up to Russia.

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A bogus panic is the latest to defeat anti-trust legislation. Even bribery is degenerating into sham under our glorious system.

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Of course, if everybody should happen to become a millionaire under Socialism, it might "break up the family."

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It is better to vote for what you want and not get it, than to vote for what you don't want and get it.

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Chicago is engaged in the dignified comic play entitled "Busse Wants a Corner."

A good comrade hopes we may soon make the Christian Socialist a *weakly*. We'll never do it, comrade, if you insist on spelling it that way, though we are strongly in favor of a *weekly*. Now make up for that bad break by sending us a club.

Are you with us on the fifty thousand proposition or not? We are going to get there and will reach the goal quicker if everyone helps along.

We have quite a stock of the special Episcopal edition left. Send in your orders now.

Ministers Should Have the Christian Socialist

Big Portion of the Fifty Thousand Should Go to Preachers of the Gospel

Last week we announced that as soon as the CHRISTIAN SOCIALIST has a circulation of fifty thousand it will be made a weekly, without raising the subscription price.

The beginning is very favorable. We have already received a good response. We want to make the following suggestions:

1. There are about one hundred thousand ministers in this country. Each one is influential and should be a preacher of the Socialist message as well as of spiritual truth.

2. The conversion of a minister means much for the cause of socialism.

3. The CHRISTIAN SOCIALIST is one of the best agencies to bring the truth of Socialism to the minister.

4. If the comrades made it a point to see to it that every minister received the Christian Socialist it would take only a short time to put this paper into their hands. It would not be a burden upon you to go to one of the ministers in your community and ask him if he would read the Christian Socialist if you pay his subscription. He will appreciate your interest in him. If he refuses absolutely, then do not spend money on him, but if he agrees to read the paper, then send in fifty cents for his subscription. It will be like a leaven. Your investment will bring big results.

4. Several comrades might get together and each interview one minister, and then make up a list of all who will read the CHRISTIAN SOCIALIST, and take advantage of the club rates, which are five subscriptions for $2.00.

6. Branches in some cities have already sent in checks to cover a year's subscription to every preacher in their locality, and in this way are doing a commendable act. Let others follow this excellent idea.

7 We have a large list of ministers to whom we would like to send the paper. If you know of no one in your vicinity who would read it, send in the price of one or more subscriptions and we will let you know to whom the CHRISTIAN SOCIALIST is sent with your money. We will also tell the preacher through whose courtesy he gets the paper.

Comrades, here is a great opportunity. Every minister should have the CHRISTIAN SOCIALIST now. He should have had it long ago. If only half of them in this country were supplied with it we would reach our fifty thousand mark.

Think of it! Fifty thousand or more of the ministers of the gospel reading this paper and led to the truth of Socialism! Can you see what power for our great cause this would mean?

Can't we get this mighty work done now? We must reach the preachers. Then when we have secured the fifty thousand they will get the paper every week. It will be an inspiration to them in their pulpit every Sunday

Let all comrades, and preachers also, take this up and make this campaign stir the hearts of our great leaders in the ministry. Now is the time to act.

At Florida Chautauquas

(Editorial Itinerary.)

The ride from Jacksonville, Fla., near the east coast, to St. Petersburg, on the west coast, near Tampa, was hot and slow. This winter was exceptionally dry in Florida, no rain for several months; and as the peninsula is little more than a low reef of sand, the natural vegetation is suffering terribly from the drouth. And catching from the locomotive sparks, frequent fires rage over the meadows and through the forests, leaving the ground barren, black and desolate. The palmetto weeds, shrubbery and trees are often brown and dead for many acres on account of these fires.

Also the pine trees are wounded and disfigured by the thousand by a system of barking to extract turpentine, so that, from the railroad, the beauty of this country can not be seen. The landscape is generally unpeopled, dreary and monotonous.

But the climate is wonderfully fine and wherever there is water the vegetation is luxuriant and the flowers plentiful. Coming down into the orange region one is delighted with the fresh green of the trees, the beautiful, fragrant white blossoms and the golden fruit.

At St. Petersburg the climate is ideal and the orange and grape-fruit orchards are flourishing. I shall miss the delicious, refreshing, healthful grape-fruit more than anything else in Florida. One wearies of the heat, the sand and the flat monotony of the country; and it seems the best oranges are shipped away; but the grape-fruit, fresh from the tree, is a feast and a draught of delectable wine all in one.

There are five winter chautauquas in Florida—called winter, though the weather is like August in March. I had time for but two. At St. Petersburg I lectured seven times in six days, five times for the chautauqua and twice for the churches; and four of these lectures were on straight Socialism. In this manner I reached many times more people than would have been reached by regular Socialist meetings, and people from many different States, some of whom will carry the "Good News" home with them and spread it there.

The chautauqua prospectus announced me as a Socialist lecturer, but my first two lectures were "popular," which helped remove prejudice and gave a better hearing when the Socialist lectures came.

I am particularly under obligations to Rev. Margeson, of the M. E. Church South, and to Rev. Hoyt, of the Congregational Church, for kindly and urgently extending the privilege of their pulpits on Sunday morning and evening for Socialist sermons.

There was much discussion for and against these Socialist lectures and sermons. In stores, hotels and homes the talk proceeded and many came to me for further instruction. Doubtless good fruit will ripen from this planting.

At Gainesville, a beautiful inland town, I was announced in the chautauqua catalogue as a Socialist speaker, but was programmed for two popular lectures. Not being satisfied to miss the Socialist lectures, the faculty and students of the new State University there invited me to speak at the college. Two classes were omitted for the meeting. The professors met me at the entrance of the grounds in dignified but friendly array, and escorted me to the hall where the students assembled in an inspiring body of vigorous young manhood. The address touched several phases of the subject of Socialism, and the question meeting was one of the liveliest I was ever in. Some of the professors and students were already Socialists, and the discussion of this important subject in the college will now be more enthusiastic than ever.

Our national office ought to make special systematic effort to reach the colleges and churches of the country with our great message. All people are interested in Socialism when they hear it clearly expounded, and all classes are needed in our battle for the overthrow of capitalism, especially college men and churchmen.

All the readers of this paper who reside near any chautauqua, or similar assembly, should strive to get a Socialist lecturer on the course; especially a Christian Socialist lecturer, because most of the chautauquas are supported by Christian people who will hear our message more fairly from the lips of a religious man. However, such men as Debs and Mills, being free from anti-religious rant, make excellent chautauqua lecturers. I could give both popular and Socialist lectures, and get into the churches with our message besides, which the comrades should not forget. I would be particularly glad to lecture at chautauquas where they have had anti-Socialist lectures. The comrades should appoint a committee and urge the chautauqua manager to put on a Socialist lecturer or two in the interest of fair play and because of the great interest now manifested in this subject by the people. *And if the comrades will help make the Socialist lecture a financial success, they will have very little difficulty in getting their lectures on the program.* By this means they will reach many times more people than by a regular Socialist meeting, and people who particularly need to hear the Socialist message.

On my return to Jacksonville the lecture was in the Congregational Church on Sunday afternoon. A good audience and a splendid meeting. Socialism seems at home in the churches. The songs of brotherhood, of duty and of hope, and the general atmosphere of the church, give a worthy setting to a Socialist lecture.

The comrades at Jacksonville have a grand opportunity and I hope they will "lay aside every weight" and get into the race for victory. They have done good service and they will in future. Absolute honesty and earnest loyalty to Socialits principles are essential to success. No fusion, no compromise. We have our work to do, let others do what they will. Every attempt to get votes other than real Socialist votes, is sure to do the movement harm.

At Waycross, Ga., a rapidly growing town, where our movement is relatively strong, I was entertained by Comrade Conner, of Ruskin Colony fame. The meeting was well attended and interesting. They say I shall come again.

The Augusta, Ga., comrades enthusiastically arranged a return date, and had a larger crowd and a collection twice larger than before. I was royally entertained by Comrades Max and Mrs. Wilk, and was loth to leave the beautiful city on the Savannah, though so anxious to get home.—E. E. C.

Pastor's Advanced Stand

Rev. Collison on the Denial of the Right of Habeas Corpus by U. S. Supreme Court

Rev. A. J. Collison, pastor of the First Reformed Church, Homestead, Pa., preached a sermon last night which was out of the ordinary and in which he took advanced ground on Socialism. His audience filled the auditorium of the church and was composed mostly of men.

His theme was, "You shall know the truth, and the truth shall make you free." He claimed that at present the power of wealth controlled both in the church and among the masses of the people generally. He gave the history of the labor troubles in Colorado and Idaho resulting in the arrest of Federation officials charged with the murder of ex-Governor Steunenberg of Idaho, and the denial to them by the Supreme Court of the United States of their constitutional right of habeas corpus and claimed that the effect of this decision demonstrated that our present government and all its institutions were based upon property rights as ever against the rights of the individual and that the decision removes the last pretense of any guarantee of personal rights in our government forms.

He held that there are many kinds of slavery and that that which exists to-day is the property interests which have enslaved the masses. He closed the discourse by quoting his text, "You shall know the truth and the truth shall make you free."

Comrade Collison writes that this sermon and meeting "may result in the organization of a Socialist local here, as I have since been approached to that end."

Did you ever see a fellow get onto a section gang's handcar? He is allowed to ride if he helps to pump. Help us pump the subscription car to the 50,000 station.

"Work, for the day is dawning," and we will enjoy the brightness of the sun the more. Get a few subs. while you wait.

Items From Everywhere

Edited by George H. Strobell.

To-day Germany has about sixty daily Socialist papers, of which the Berlin "Vorwaerts" has a daily circulation of 120,000! And we have one—the Chicago Daily Socialist. All honor to the comrades who have made this possible. New as it is, it is doing veteran work, striking most tremendous blows. Remember, comrades, that it was the Socialist press that revolutionized the minds of those millions of German wage-workers and citizens who follow our banner to-day. Don't let this paper die for lack of funds. Keep it up for a year. Give it a big subscription list, and you will see it a profitable business enterprise, able to devote thousands to our party funds. Locals and branches throughout the country should buy shares of stock at $10 each. A number of comrades have offered to loan about six thousand dollars, provided the sum of ten thousand is loaned in order to equip a printing plant. Comrades should esteem it a privilege to share in the honor of its beginning.

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The Appeal to Reason is not satisfied with 272,000 actual paid subscribers. Well! it need not be, with such a band of hustlers. With the bundle orders and exchange lists it prints regularly over 400,000 copies. Wilshire's Magazine claims 280,000 subscribers. It's a day of big things in the Socialist movement.

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Evidences of the growth of Socialism at the western end of the Dominion are afforded by the dissolution of the Legislature of Canada's Pacific province, British Columbia, where Socialists hold the balance of power and have forced Premier McBride's appeal to the electorate before the end of the term for which the present Legislature was elected. The Socialists claim to be in a position to put up candidates in twenty-five out of the forty-two constituencies at the election which is to take place Feb. 2. The conservatives under McBride and the liberals under Macdonald, expect each to contest a majority, perhaps two-thirds of the electoral districts. In any case, whoever gets a majority of the seats the Socialists seem likely once more to hold the balance of power.

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The miners' union of Wales has served notice on the Liberal party that henceforth they will nominate candidates of their own for Parliament and act with the Labor party. This means that the Liberal party will in all likelihood lose seven seats and the Labor party gain that many. When the miners of Wales choose a position they generally stand as a unit, whether it be in a strike or politically.—Cleveland Citizen.

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"Germania," the official organ of the Center or Clerical party in Germany says the Socialists are the only large party that will make gains, and that the Center stands to lose some seats to the Socialists and the Poles.

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Thirty thousand revolutionists and sympathizers with the cause of Russian freedom were exiled to Siberia during the last year.

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Professor S. N. Harper, son of the late President Harper, of the University of Chicago, in a lecture on the "Story of Russian Liberalism," declared that it is very difficult to condemn assassination in Russia. "There is no doubt," he said, "that there was a great sigh of relief all over Russia at the news of Plehve's death, even from those for whom he was supposed to be working. Plehve represented autocracy gone mad." Professor Harper spent several years in Russia.

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The total vote cast in Great Britain at the recent municipal elections in certain cities and towns was as follows: Liberal, 190,000; Conservative, 245,000; Labor and Socialist, 296,000. This is the largest vote ever cast for the Labor-Socialist combine, and the fact that it is greater than either old party polled is causing much uneasiness among the professional politicians. The further fact that the Labor-Socialist forces leaped to the front at one bound indicates that the workers will soon be the second or even the first party in the United Kingdom. Needless to say that the English laborites are greatly encouraged by the showing made and are pushing their work in every direction in an enthusiastic manner—Cleveland Citizen.

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The Roman Catholic Bishops of France with the approval of the Pope have submitted a proposition to the French government for a modus vivendi on the basis of a virtual lease of the churches in perpetuity to the parish priests by the mayors. All the conservative organs, all those against the government on this question, believe that the government, having accomplished the separation of church and state, can afford to accept any definite solution of the difficulties in the interest of peace, and advise the government to accept. But the proposal is so transparent in its strong desire to keep the control of the church and of religious services out of the hands of the common people into which the government desires to place it, that the government must stand by its programme, or lose the support of its constituents. As I have tried to make plain, this property arose out of the taxing power of the state and was supported by the state by taxation and belongs to the state, to the people, and what is fairer than for the pious people in each parish to form their boards of control, take possession and administer the churches, call and support their pastors and carry on whatever religious work they desire. This the government wants them to do. This alone would depose ecclesiastical authority from foreign sources. The religious authority would doubtless continue. But the church desires power and the church building in possession in the ownership of the priest would perpetuate the religious political and economic rulership of the clergy. It is not to be supposed that the French government having thus far acted wisely will now make a fool of itself or that the people, whose taste for the democratic management of their churches seems to back up the government, will desert it now.

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Great joy reigns among the Swiss working men, where the Socialists, for the first time in history, succeeded in capturing the district of Zurich (city and suburbs) against the combined capitalist parties. This Social-Democratic victory is the fruit of the oppression and persecution of the working class through the reactionary capitalistic government and the Citizens' Alliance in the past year. Last summer at a big building trades strike, the militia was called out to suppress the strike, and soldiers and police acted like Russian cossacks. The government came to the aid of the employers in banishing all the active foreign union men and Social-Democrats—among them Comrade Hauth, chief editor of the daily Socialist paper Volksrecht, and one of the most popular Socialist leaders. The Social-Democrats defeated the combined capitalist parties with 11,428 against 9,225 votes.—Social Democratic Herald.

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The London Clarion prints a series of articles on "The Russia of To-Day" and gives some figures regarding the land and its workers. There are a hundred million peasants in Russia tied together by the bonds of one common pursuit, one common nationality, and one common, all-absorbing interest in life—motherland. The Don Province excluded, there are in Russia proper 4,876,000,000 acres of land—a beehive to match that tremendous swarm, and plenty of room to spare. But, of course, you do not expect the peasant to own all that boundless area.. Out of the above-mentioned area 3,576,100,000 acres are the property of the government. This is not to be confounded with national ownership of land. It is owned by various departments of the government, simply on the lines of saleable, rent-producing property. The Cabinet lands comprise 114,750,000 acres of land and are the private property of the person of the Czar, with a great many mines and works, factories and beautiful estates. Another class of the same nature but another name are the crown appanages, consisting of 20,350,000 acres. They were instituted by the Emperor Paul I. in 1797, and can be disposed of, increased or exchanged, at the absolute will of their owners. They comprise an elaborately-picked collection of all the beauties of the Russian country. The humble servants of the church have helped themselves to 23,375,000 acres. There are left about 640,000,000. This is owned by the one hundred million peasants? Oh, no! There is plenty of disproportion in ownership. One hundred thousand persons own about 248,000,000. These are the nobility and very rich. Then there comes a very small middle class, only half a million, owning an average of 22 acres, or 11,000,000; for the other ninety-nine millions four hundred thousand peasants there are 370,000,000, or an average of about four acres. In the overwhelming majority of cases, however, the share in Central Russia does not equal two and a half acres, and in some provinces (Simbrisk and Saratoff) one-third of a dessatin—less than one acre—per male head. What a story these figures tell!

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The Social-Demokraten, of Copenhagen, Denmark, declares that at the next election for the Rigsdag, which takes place in 1908, the Socialists will elect a majority of the members. That this is no idle boast is seen by the constantly increasing number of Socialist victories in municipal elections. The circulation of the Social-Demokraten is now over 60,000. The capitalist paper having the next largest circulation has only 20,000.

Our Japanese Comrades

A copy of "The Revolution," a Japanese Socialist paper issued at Oakland, Cal., is one of the breeziest periodicals that has come to our notice recently. It is brim full of good sense and progressive ideas. The Japanese comrades are patriotic, but their patriotism is co-extensive with the whole world.

As Socialists the Japanese rank among the very first. No wonder that this people has come to the front in late years. The CHRISTIAN SOCIALIST takes them by the hand and wishes them abundant success. Socialism, like Christianity, is for all nations, kindred and tongues, and in it we are all brethren and comrades.

Capitalist newspaper editors are asking why it is that discontent continues to increase during a time of such prosperity. They will never find out that the class that is getting the prosperity is not the class that is discontented.—Chicago Socialist.

Comrades of the Cross

Comrade Jones, of Michigan, in sending for a bundle says: "I have been with every good reform movement, and am now a Socialist. I often get badly discouraged, but this number gave me more courage. If God is for us, who can be against us? When I get the papers I will send them where I think they will do the most good. Can the churches be converted? God only knows!"

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Does it pay to scatter sample copies? Are your bundle orders all in vain? If we had only one incident like the following, we would still feel that the efforts on the part of the comrades are not in vain, but we have multitudes of similar expressions. Comrade Dorsey, of Minnesota, is an editor and reaches many people with his influence. This is what he says: "Enclosed find fifty cents, for which please send me the Christian Socialist for one year. I also enclose ten cents extra for a bundle of ten of the edition of March 1st, 1907. I am glad to see the Socialists getting after the churches, although I am not a church man myself. A copy of your paper of the edition of March 1st fell into my hands by accident, otherwise I might not have seen a copy for some time yet. I shall do all I can to help you spread the gospel of Socialism (applied Christianity), up in this part of the country."

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"I have received some copies of the Christian Socialist. Words will not express my high opinion of your paper and your laudable work," writes Comrade Booth, of Pennsylvania, and sends in an order for a big bundle.

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Our good Comrade Engle, of Ohio, says: "I have just received the March 1st number of your paper. I have read many papers, but never have I read anything equal to that dear paper except the word of God itself. Now consider me your friend, and I shall be a subscriber for life to your great and good paper. God bless you. I will help all I can." We appreciate those kind words of Comrade Engle, and we know that his influence for the extension of Socialism, which is really Christianity, will be felt far and wide.

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"The March 15th copy received this morning, and while I have only read three pages, I feel safe in saying that it is the best I have ever read. I have read your offer to make the Christian Socialist a weekly and herewith send fifty cents for fifty copies of the last issue, and I will begin a campaign for subs. I will pledge myself for ten and will try to make it ten times ten. Yours for Socialism in our time, C. M. Maxwell, Ind." That's a good starter. Let all our comrades take up the work with the same enthusiasm and we will reach our goal in a very short time.

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"Send me another bundle of the Protestant Episcopal edition," writes Comrade Bugbee, of Minnesota. "It surely warms the sluggish blood to see how the great minds in the church are drawing near to Christ. It also makes us more tolerant with a shallow sort. I am very sorry to have been compelled to delay my renewal so long, but opening up a farm home in a new country and attempting to deal justly with the children in the matter of keeping them in school has a tendency to create a demand for every fifty cents long before the fifty cents materializes. I am selfish enough to wish the Christian Socialist to come every week."

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"Please send me twenty copies more of the Episcopal edition," says Comrade Howe, of Iowa. "This edition is great, and we want to see the next special a Baptist, or Methodist, or whatever you may call it, get a million circulation."

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Comrade Tompkins Smith, in sending in for bundle orders for himself and friends, closes his letter by saying: "I am sixty-five years old and am working for the cause of humanity. I expect to die in the harness. I have two sons that are preachers and they are beginning to wake up." It's about time that young fellows who see their old father right up to the brisk edge of modern progress, should not hang off in the dis-

tant past. There might be an excuse for young men whose parents are behind their times, but there is absolutely no excuse for preachers of the present day who have had as progressive fathers as Comrade Smith.

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Rev. Knopf, of Minnesota, in sending in a subscription, says: "Your Protestant Episcopal number interested me much, hence this subscription. One or two such issues will be worth the cost for a year." That's right, brother, and when the ministers begin to realize the worth of this kind of material as you are doing, we will get out similar editions very often.

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Comrade Sailer, of Kansas, accompanies his order with the following: "I wish we could have sent about fifty thousand copies of the Protestant Episcopal edition to Canada and England to distribute. I deem it an inspired number, which certainly will do much good."

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"God's blessing should rest on each author of each article appearing in this number, and His special blessing should rest upon the men who collected and published the articles." E. H. Avey, Ark., on Episcopal edition.

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Comrade Peterson, of De Kalb, Ill., sends in a good list of new subscribers and is hustling to get more. He is also doing a good work among the pastors quietly putting literature into their hands and bringing the truth of Socialism to their attention. Some of them are already with us.

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Comrade Bullard, of New York, orders a bundle of the Christian Socialist and says: "Your publication is ahead of any yet out. There could be nothing better. I ought to be something of a judge. I will be eighty years old July next."

"I do not belong to any church, but I like the tone of your paper," writes Comrade Houghton, of Kansas.

Pamphlets and Books You Should Read

(Order of the CHRISTIAN SOCIALIST.)

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The Christian Socialist Fellowship

Rev. Lucien V. Rule, Secretary, Goshen, Ky
Rev. William A. Ward, Treasurer, Henderson, Ky
National Executive Committee of Fifty Members

THE PALACE OF PROFIT AND TOMB OF TOIL.
BY JOHN CLAYTON EALY, NEW ALBANY, IND.

Building a palace with hearts for the stone,
Framing a mansion with muscle and bone;
Fighting with poverty, hunger and fears,
Building through suffering, sorrow and tears.
Tearing the stones from a loving embrace,
Breaking the hearts for their last resting place.
Blows of the hammer resound as a bell
Mournfully ringing the laborer's knell.
Building a palace to shine in the light,
Framing a mansion and working in night,
Giving the joys that will brighten each room,
Keeping the sorrows that hasten their doom.
Toiling and suffering in darkness and rain,
Toiling and sinking in sickness and pain;
Treading the course of their brothers who sleep,
Gathering the tears which their loved ones will weep.

Building a palace where Folly and Mirth
Dance in their glee, while the lowly of earth,
Reeling from loss of the blood that they gave,
Step with the music and march to their grave.
Building a palace while gasping for breath,
Framing a mansion and racing with death;
Light on the pathway is fitfully shed,
Glints from the spade that will bury the dead.
Building a palace of sorrows and sighs,
Faltering voices and pitiful cries,
Steps of the mourners resound in the hall,
Echo and quiver and brokenly call—
Call for the absent whose efforts were vain,
Plead for the living who struggle in pain,

Wildly they shriek or in agony plead,
Voicing their love as they labor and bleed.
Angels are weeping and flitting between,
Watching the builders to picture the scene;
Painting on entry and ceiling and wall
Faces and forms of the toilers who fall.
Painting the poverty, hunger and fears,
Showing the agony, toil's bloody tears;
Widowhood struggling for bread and for breath
In tenement sweat-shop with sickness and death.
Picturing greed with his treasure and gold,
Picturing children whose sunbeams were sold;
Hands are uplifted for crusts which they crave;
Maidenhood bartered and bought by a knave.
Yonder a ruby some monarch would seek
Born with a faded and colorless cheek;
God's diamonds, the children, so heavenly dear
Contemptuously trampled with greed's swinish leer.

Picturing faces in poverty's frame,
Formed in the anguish of wage-slavery shame;
Some that are furrowed and sharpened by care,
Some that are dull with a hopeless despair.
Painting the forms in their prison of life,
Shaped where the tortures of profit were rife;
Aged and distorted by struggle and need,
Maimed and imbruted while slaving for greed.

Such is the picture of shadows and sighs,
Formed as the dew and as quickly it dies;
Changing the figure, the features and name,
Changing the torture, but ever the same.
Living and dying for tyrant and knave,
Poverty's toilers fare worse than a slave.
The Palace of Profit with Toil underneath—
Dying by living and living in death

* * *

Christian Socialists generally will learn with great regret of the bereavement of our dear comrade, Mrs. Eva Matteson, of Marion, Ind., whose noble husband, Dr. Matteson, passed to the Higher Life a few weeks ago. Dr. Matteson will be greatly missed in Marion.

* * *

We have a very encouraging letter from Comrade Mrs. Emily Miller of Ava, N. Y., who has taken a vital interest in our Fellowship from the first: "I have been trying to do all I could for the cause for more than a year; am very anxious to see it prosper, and rejoice that it has been such a success. I am a member of the M. E. Church and only too glad to do all I can. May the dear Lord bless and prosper the great cause and all connected with it, is the prayer of my heart. I love the Christian Socialist; it is such a grand and noble paper. May Comrade Carr and all the noble band be spared many years to carry on the good work. I feel the Lord does rejoice at the good work you are all doing."

* * *

The mighty swing from the old religious individualism to the living religion of the Socialist movement is graphically pictured in the following:

Washington, March 13.—The decline of religious interest in New York, particularly among workingmen, was the subject of a conference at the White House today between the President and Dr. A. P. Atterbury, president; Dr. Walter Laidlaw, secretary, and Dr. Sage Donald Mackay, representing the Federation of Churches of that city.

Their visit was for the purpose of enlisting the President's aid toward arousing a greater interest in religion in New York, and thereby effecting the establishment of additional churches. It was pointed out that there are three less Protestant churches in New York than there were six years ago, although there are six more Catholic churches and eighteen more synagogues.

The federation believes, however, that, notwithstanding these increases, religious interest in New York is on the wane, and its members are doing everything possible to check the condition by holding daily services in various parts of the city where considerable numbers of workingmen are employed.

* * *

Rev. William H. Randall, Riverside, Calif., sends highly gratifying word to Treasurer Ward with applications and fees for new members. Comrade Randall encloses a model leaflet which he has gotten out at his own expense setting forth the aims of the Fellowship, with blank space for signatures. He is quite active securing subscribers to the Christian Socialist. The Executive Committee has been conservative in the use of the money on hand, which is no very large sum, hardly more than $25. When many ministers and laymen find it hard to pay dues, we have reserved funds on hand. But the committee are contemplating suitable literature now.

* * *

The Falls City Christian Socialist Fellowship was organized Saturday evening, Feb. 23d, at the home of Rev. D. L. Sweany, 204 E. Shelby street, New Albany, Ind. It was one of the most enthusiastic and profitable meetings I ever attended. Think, comrades, of intelligent working men meeting with their pastor to study Socialism! Three New Albany pastors are already in touch with the organization, Bro. Sweany being the first to unite. He presided at the Saturday evening organization, and made most interesting talks, comments and discussions. Comrades Long and Ealy added much to the program. The latter is a poet of exceptional talent. Comrade Rev. Frank Goodman and I went out together. Comrade Ramsay, of Louisville, was to have gone with us, but the very bad weather kept him away. He will take a very active part hereafter, however. Comrade Goodman is the leading interpreter of Christian Socialism, making two of the best talks that evening I ever heard from him. I outlined the general fellowship movement and what it proposes to accomplish. The CHRISTIAN SOCIALIST is read devotedly by this circle, and all other Socialist literature circulated. The comrades are class-conscious and clear. Comrade Long had John M. Work's "What's So and What Isn't," ever in hand to answer questions propounded. The meeting is free and informal. Religious exercises open and close, and the spirit is one of most affectionate fraternity. The wives, daughters, sisters, and mothers of the comrades are coming also. New Albany Local is acting in harmony with the Fellowship, and the Moyer-Haywood protest meeting held Sunday, Feb. 17th, at Music Hall, New Albany, with Comrade Rev. A. E. Hatch (whose noble services did so much to inspire this new affiliation and fellowship), as chief orator, thrilled the hundreds who heard. Rev. Goodman made an admirable address on the same occasion. I hope to meet with them the fourth Saturday evening of each month; but Comrade Goodman will attend each meeting as a study class leader. He will also preach in the local pulpits as the way opens.

* * *

Secretarianism ends where Christian Socialism begins. Noble souls of every name and denomination clasp hands in comradeship. From Minneapolis, Feb. 11, Comrade Helen Bowyer, of the "Associated Charities," writes:

"I wish to join the Fellowship, and herewith present my application and membership fee. I have been a member of our city Local for about three years; am a Universalist, and in hearty sympathy with the spirit of the Christian Socialist Movement. Please send me the names of the members, if any, in Minneapolis and St. Paul, and any suggestion you can offer on the formation of a branch in the Twin Cities."

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